613 member falls on all members alike, regardless of the exact genealogical
672 relationship to the victim. When bloodmoney is to be paid, its members
682 pay it as a group, divided among all male adults; and although when they receive it, a bigger portion goes to the nearest agnates of the victim, the remainder is distributed equally among all its members.

613 The genealogical depth of the Eila is usually five generations. This is not always true, however, In certain instances the number of generations intervening between the founder of the Eila and its living members is nine or even ten. Naturally, the more generations the larger the size of the Eila. Sometimes the Eila becomes so numerous that it is
• [217] hard to keep records of all members who are supposed to share in the payment of the bloodmoney in a specific case. When the size of the Eila reaches this point, one of two things may happen. The first is an attempt to make lists of the members. Many of the Eilas have such lists. This
613 is usually accompanied by a tendency toward writing down the specific
675 rules and regulations of the vengeance group. These lists are referred to as Amar papers. They constitute a formal statement of an otherwise informally recognized responsibility of the group for certain actions of its members. The other is a tendency toward the fission of one or more of its constituent units which, after separation, establishes itself as an independent Amar. The factors underlying this process of fission are discussed in the next chapter.

[539] The following is an example of an Amar paper, that of the Eilat Aggary, which was put into effect in 1954.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

slaves, kitchens, and wells. The oasis depression was studded with date palms and just outside the main entrance to the village were small irrigated gardens and wind-mills. The people had to use the brackish water for ordinary purposes, but sufficient fresh water for tea was obtained from infrequent showers by hollowing out cisterns in the rocks at the top of the western escarpment of the oasis.

The Grand Sanusi was not only a very learned man and a writer of distinction but also a bibliophile with a fine library of some 8,000 volumes,[1] mostly works on Islamic law and jurisprudence, mysticism, philosophy, history, koranic exegesis, poetry, and astronomy and astrology. Round him were many men capable of making good use of this substantial library. Indeed, it would have been difficult to have found anywhere in the Islamic world at that time, outside Cairo, a circle of better scholars. Poetry was one of the arts most cultivated at the oasis and I have been told by Arabs that it reached a high level of excellence. Shaikh Muhammad 'Uthman, himself a poet, wrote that at Jaghbub one meets 'literary men of distinction, whose writings eclipse those of the poets of Iraq and of Andalousia'.[2]

The whole community at Jaghbub may have numbered round about 1,000, but it is not possible to make more than a guess at the figure. As the oasis produces little except dates, the supply problem must have been considerable, and we know that the Grand Sanusi kept herds of camels to the west of the oasis, where there is scrub grazing, and at al-'Azziyyat, to transport supplies from the coast. The community lived very largely on the surplus revenues, mostly goods in kind, sent annually by all the zawiyas of Cyrenaica.

The community was centred round the University. It was, in fact, almost purely a University society, and its importance as such in the history of the Sanusiya Order is very considerable. Here, under his personal supervision and the supervision of his disciples, far from worldly distractions, the Grand Sanusi was able to train the future leaders of the Order. The Shaikhs of the lodges of the Order were appointed by him from among his intimate circle of disciples, many of whom had followed him

[1] Duveyrier, op. cit., p. 24; Muhammad bin 'Uthman, op. cit., p. 88; Sir Richard Burton, *Personal Narrative of a Pilgrimage to al-Madinah and Meccah* (Memorial Edition), 1893, vol. ii, pp. 24–5.

[2] Op. cit., p. 88.